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GEORGE

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MENANDER

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1908

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RESTORATIONS OF MENANDER

BY

WALTER HEADLAM

FELLOW OF KING'S COLLEGE, CAMBRIDGE

CAMBRIDGE
BOWES AND BOWES
1908

Price One Shilling

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1908

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PREFATORY NOTE

*Fragments d'un manuscrit de MENANDRE découverts
et publiés par M. GUSTAVE LEFEBVRE, Inspecteur
en chef du service des Antiquités de l'Égypte.
Le Caire: Imprimerie de l'Institut Français
d'Archéologie Orientale, 1907.*

ALL scholars will offer M. Lefebvre their warm congratulations on this great discovery. They will include M. Maurice Croiset, who has assisted him to edit it, and add their compliments to the Press of the French Archaeological Institute at Cairo.

Here, in several large pieces, we regain no less than 1,300 lines: and if they still deny us the material for estimating thoroughly Menander's management of a comedy throughout, at least there are complete scenes, and one Prologue, which together show us well enough his handling of a plot and his drawing of character, and display most strikingly his lightness and vivacity of style.

But, as M. Lefebvre recognizes, before we can appreciate them fully there is still much restoration to be done; many supplements to be made, and not a few corrections. Fortunately what remains of the MS. appears to have suffered little serious injury; the lacunae, though numerous, are for the most part only small; and many of them probably have traces which will make it possible to confirm the right conjectures; so that there is every ground for hoping that before long almost the whole will have been restored

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SEP 11 1908
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4 PREFATORY NOTE

intelligibly. M. Lefebvre promises us presently a facsimile, and afterwards a second edition which will embody what other scholars may contribute. One such contribution I make here.

The work of restoration has been made much easier by the editor's accuracy in marking the number of the letters missing. For example, there can be no doubt, I think, about the supplements in *vv.* 419, 420 on P. 173 (below, p. 28); but they are rendered possible by the care with which the vacant spaces have been noted.

The scribe has spared us one great source of trouble by marking a change of speakers with two vertical dots ITAMOCTIC: EYCE: and not infrequently he writes the name of the new speaker in the margin. But he is not, of course, to be relied upon entirely; sometimes he omits these dots, and sometimes put them after the wrong word. One point to which I would invite attention is the number of places where the words have been transposed. It is a subject which I have treated fully in the *Classical Review* for 1902, p. 436, where the present examples will find many parallels.

The Papyrus is here called P, and the conjectural supplements are enclosed in square brackets. My own suggestions, for convenience, are printed in thick type.

King's College, Cambridge,
Jan. 22, 1908.

RESTORATIONS OF MENANDER

P. 9. The form Τίβειος in *vv.* 40, 47, though the region is given as Τίβειον in Steph. Byz. (Kock *Com. Att.*, i. p. 704), is practically new to us. Elsewhere it appears as Τίβιος, and is scanned Τιβῖος by Metrodorus, *A. P.* xiv. 123. 11. But we are enabled now to emend two other fragments of Menander: *fr.* 231

εὐθυμία βί τὸν δοῦλον τρέφει

Read Τίβειε, . . . The credit is due to Bentley, who conjectured τοι, Τίβιε. And in *fr.* 330 read

ἀλλ' οὐ Τιβείου νῶν ἴσως δεῖ φροντίσαι

where the false reading τὰ βίου deceived the simple mind of Priscian. Bergk had already proposed ἀλλ' οὐ τὰ Τιβίου. So Proverb. Append. iii. 79 . . . τὸν δὲ Θίμβιν ὁ Μένανδρος (*frag.* 1075) συνεχῶς Τίβιον καλεῖ should evidently have been written Τίβειον.—It was an ethnic slave-name: Strabo 304, 553; Lucian i. 133, 681, ii. 748, iii. 57, 304; Synes. *Epist.* 3, *A. P.* xiv. 123.

56 μετὰ τῆς ἐμῆς κεκτημένης ἐργάζεται
ἔρια διακονεῖ τε

ΘΡΙΑ P. τὰ θρία ed.

P. 35

9 κριτὴν τούτου τινὰ
ζητοῦμεν ἴσον· εἰ δὴ σε μηδὲν κωλύει,
διάλυσον ἡμᾶς.

ΕΙΔΕCE P

31 τῇ βακτηρίᾳ
καθίξομαί σου

P. 35

41 ~~ἐκπρίσων ἐκεῖ~~
στελέχη

ΕΚΠΡΙΣΣΩΝ P

The Attic form was *πρίω*, *πρίσαι*: *Et. Mag.* 688. 11 *ιστέον* *ὅτι οἱ Ἀθηναῖοι οὐ λέγουσι πρίζω, ἀλλὰ χωρὶς τοῦ ζ πρίω*, quoting Menander *fr.* 902; Pollux vii. 114 *πρίειν δὲ λέγεται τὸ πρίζειν*. Therefore *πριζόντων* in *Theages* 124 A would not have been written by Plato, and in any case we should restore *πριόντων* with Cobet.

P. 39

67 ~~τὸ μὲν ἂν οὗτος ἔλα[βεν ἂν,~~
τὸ δ' ἐγώ.

P. 41

103 ~~ἴσως ἔσθ' οὐτοσί~~
... HC ὑπὲρ ἡμᾶς, καὶ τραφεῖς ἐν ἐργάταις
ὑπερόψεται ταῦτ'.

M. Lefebvre says that the reading *γένν[η]ς* appears to him certain, though acknowledging that *γενεᾶς* would be the Attic form. *γέννα* is found elsewhere written in mistake for *γενεά*, but should we not read *γεγονώς* or *γεγώς*?

P. 43

129 ~~ἀλλ' ἀπόδος εἰ μή, φήσ', ἀρέσκει~~

ΦΗCIN P

MSS. make both this error and the contrary with equal carelessness: there are cases of each to be corrected on P. 51 v. 280, P. 171 v. 388; and see P. 67 v. 508, P. 161 v. 255.

138 ~~οὐ γνώσομ' εἶναι, μὰ Δία, σοῦ~~
τοῦ νῦν ἀδικοῦντος, τοῦ βοηθοῦντος [δὲ καὶ]
ἐπεξιόντος τάδικεῖν μέλλοντί σοι.

i. e. τῷ ἀδικεῖν μέλλοντί σοι.

P. 43

156 Πονηρὸς ἦσθας, ὦ πόνηρ'.

Eustath. 1773. 30 Αἴλιος μέντοι Διονύσιος γράφει *ὅτι καὶ τὸ οἶσθα καὶ τὸ οἶσθας ἄμφω Ἑλληνικά, καθὰ καὶ ἦσθα καὶ ἦσθας*. It is a slave speaking.

P. 45

174 ON. [ο]ὗτός ἐστι. CYP. τίς;

ON. ὁ δακτύλιος. CYP. ὁ ποῖος;

'Here he ("it") is.' 'Who?' αὐτός ἐστι ed.

191 ἡ σῶζε τοῦτον ἀσφαλῶς

ΗΜΟΙΔ ΝΙ . . ΠΑΡΕΧΩCΩΝ:

What would suit the space is *ἡ 'μοῖ δ[ός, αὐτῷ] ἵν' [εὖ] παρέχω σῶν*. 'Or give it to me, that I may deliver it safely to the master.' There is the same crasis on P. 41 v. 118 *αὐτῷ ἵνα κερδάνειε*, and it makes no difference where the ictus of the verse falls: *αὐτῇ 'στὶν τυχόν* in v. 268 is quite normal.

142 νῆ τὸν Δία τὸν σωτήρα. πάνθ' εὐρὼν [ἐγὼ

ἅπαντα περιέσπασμ', ὁ δ' οὐχ εὐρὼν Α]

ἀ[ρεῖ] ed. I should expect either *ἄγει* or *ἔχει*, which serves as the perfect of *λαμβάνω*, 'has got.' For *ἄγει* compare *O. C.* 832 *τοὺς ἐμοὺς ἄγω*. Eur. *Heracl.* 139, 267 *ἄξω γε μέντοι τοὺς ἐμοὺς ἐγὼ λαβών*. In Aesch. *Supp.* 929 Porson conjectured *τᾶμ' ὀλωλόθ' εὐρίσκων ἄγω*: cf. *Ion* 533-5.

150 αἰσχυρά γ' ἂ πέπονθα

P. 47

208 μή μ' ἔλη διαλλαγ[εῖς

πρὸς τὴν γυναῖκα τὸν φράσαντα ταῦτα καὶ

διαλλαγ[ῆν] ed.

P. 49

221 τὸ τῆς θεοῦ φέρειν

κανοῦν ἔμοιγ' οἶόν τε νῦν ἐστ', ὦ τάλαν.

ἀγνὴ γάμων γάρ, φασίν,

Diogenian. ii. 46 Ἀγνὴ γάμων: ἐπὶ τῶν σωφρόνων γυναικῶν "Ομοιον, Τὸ κανοῦν (τὸ) τῆς θεοῦ φέρει.

P. 51

257 εἰς τὰς γυναῖκας παννυχίζουσας μόνος
 ἐνέ[παισε (?)· κάμο]θ γὰρ παρούσης ἐγένετο
 τοιοῦτον ἕτερον. ON. σοῦ παρούσης; AB. περυσιναι
 Ταυροπο[λι . . .] ΑΙΣ . . . ΓΑΡΕΥΑΛΛΟΝ κόραις,
 αὐτ[ή] θ' [ὁμοῦ συ]νέπαιζον· οὐδ' ἐγὼ τότε—
 οὐπω γὰρ ἀνδρ' ᾔδειν τί ἐστί· καὶ μάλα
 μὰ τὴν Ἀφροδίτην.

κάμοῦ is necessary: the rest is difficult at present, and my suggestions are only tentative: but I suspect that οὐδ' ἐγὼ should be οὐδέπω. Then καὶ μάλα is a positive assurance or assent, and cannot be combined with οὐπω or with μὰ τὴν Ἀφροδίτην, which is only negative: I suppose it is Onesimus who interjects καὶ μάλα: 'Oh yes!' Abrotonon protesting 'No, I swear!'

263 Τὴν δὲ παῖδ(α γ') ἥτις ἦν
 οἶσθας;

270 εἴτ' ἐξαπίνης κλάουσα προστρέχει μόνῃ,
 τῖλλουσ' ἐαυτῆς τὰς τρίχας, καλὸν πάννυ
 καὶ λεπτὸν, ὧ θεοί, ταραντῖνον σφόδρα
 ἀπολωλεκ[υῖ]· ὅλον γὰρ ἐγεγόνει ῥάκος.

ἀπολωλέκει· ed. The sentence admits ἀπολωλέκειν· but the participle seems to suit the space.

'If you take my advice,

277 τοῦτο πρὸς τὸν δεσπότην
 φανερόν ποήσεις· εἰ γὰρ ἐστ' ἐλευθέρα,
 παιδὸς τι τοῦτον λανθάνειν δεῖ ^{ΓΕ} ΤΟΥ[

Read:

εἰ γὰρ ἐστ' ἐλευθέρας
 παιδὸς, τί τοῦτον λανθάνειν δεῖ τὸ γεγονός;

'For if it belongs to a free girl, why should what has happened be concealed from him?' τὸ γεγονός as P. 115 v. 78,

P. 51

P. 155 v. 136 τὸ γεγονός κρύπτε, P. 157 v. 192, P. 159 v. 221, P. 163 v. 257. Alciphron iii. 63 'the master εἴσεται τὸ γεγονός. The CY is perhaps the result of a gloss συμβεβηκός.

280 πρότερον ἐκείνην ἥτις ἐστίν, Ἀβρότονον,
 εὐρωμεν· ΕΠΙΤΟΥΤΩΔ' ΕΜΟΙΟΥΝΥΝ· ΕΛ[
 ΕΣΤ' P

This seems to have been ἐμοὶ σύ or ἐμοὶ συν: by mistake for ἐμοὶ νῦν σύν[θ]ελ[ε]? or συγγενοῦ?

P. 53 294 τί οὖν ποιήσει τις;
 I think we need ποιήσῃ.

300 φήσω Ταυροπολίοις παρθένος
 ἔτ' οὐσα—τάκείνη γενόμενα πάντ' ἐμὰ
 ποουμένη—τὰ πλεῖστα δ' αὐτῶν οἶδ' ἐγώ.
 ΕΤ'ΟΥΚΑΤΟΤ'ΕΚΕΙΝΗ P

τά is necessary. Metre admits τά γ' ἐκείνη, but I think ΤΑΕΚΕΙΝΗ better. Scribes were very apt to fill what looked like an hiatus by inserting γ' or τ' or δ': e.g. P. 153 v. 119 ΤΟΝΦΑΝΕΝΤΑΔ' ΑΥΤΩ for φανένθ' αὐτῷ (corrected by the editor), Menand. fr. 630, Eur. I. A. 439, Cobet N. L. 60.

309

Τὰ κοινὰ ταυτὶ δ' ἀκκιοῦμαι τῷ λόγῳ,
 τοῦ μὴ διαμαρτεῖν· "ὥς δ' ἀναιδὲς ἦσθα καὶ
 ἱταμός τις!" ON. εὖγε. ABP. "κατέβαλες δέ μ' ὥς σφόδρα!"
 "ἱμάτια δ' οἷ' ἀπώλεσ' ἢ τάλαιν' ἐγώ!"
 φήσω.

ΩΘΘΑΝΑΙΔΗC P

316 ABP. τὸ πέρας δὲ πάντων, "παιδίον τοίνυν," ἐρῶ,
 "ἔσ]τι γεγονός σοι"

. JHΓΕΓΟΝΟCCOI P is said to have, and M. Lefebvre reads ἤδη γεγονός, but with ἤδη we should have had γέγονέν σοι.

P. 55

325 ἄλλ' [οὐ] χάρις τις, Ἀβρότονον, τούτων ἐμοί;
ABP. Νῆ τῷ θεῷ, πάντων γ' ἐμαυτῇ σ' αἴτιον
ἡγήσομαι τούτων.

ΠΑΝΤΩΝΓ'ΕΜΑΥΤΗCΑΙΤΙΟΝ
ΗΓΗCΟΜΑΙΤΟΥΤΩΝC' P

Having mistaken ΕΜΑΥΤΗ C' for ΕΜΑΥΤΗC, the scribe inserted the necessary C' after τούτων.

333 ΟΥΚΟΥΝCΥΜ...Ε...ΜΟΙ:

to which Onesimus replies

συναρέσκει διαφόρως·
ἀν γὰρ κακοητεύσῃ, μαχοῦμαί σοι τότε.

Perhaps μετέχεις μοι or μεθέχεις μοι.

338 φίλη Πειθοῖ, παρούσα σύμμαχος,
ε . ει κατορθοῦν τοὺς λόγους οὕς ἂν λέγω.

M. Lefebvre reads ἐκεῖ κατορθοῦν, taking κατορθοῦν to be used as an imperative. I do not feel quite satisfied with this use of the infinitive in a prayer; I think she would have said ἐκεῖ κατόρθου, and a scribe might take this for ἔχει κατορθοῦν.

340 τό γ' ἀστικόν! τὸ γύναιον ὥς ἐρπεθ' ὅτι
κατὰ τὸν ἔρωτ' οὐκ ἔστ' ἐλευθερίας τυχεῖν,
ἄλλως δ' ἀλύει, τὴν ἑτέραν πορεύεται
ὁδόν, ἀλλ' ἐγὼ τὸν πάντα δουλεύσω χρόνον,
λέμφος, ἀπόπληκτος, οὐδαμῶς προνοητικός.

M. Lefebvre reads:

τό γ' ἀστικὸν τὸ γύναιον ὥς ἐρπεθ' ὅτι (δὴ)

but rhythm will not permit that; nor will the construction. The sentence requires ὥς to mean 'when she found that it is impossible': 'The smartness of it! When the woman found that she was unable to obtain her freedom in the way of love, but was hopelessly baffled, thereupon she takes the other road.' The verb should be something like ὥς ἐνόησε ὅτι or ὥς ἐπέπεισθ' ὅτι.

P. 57

369 γύναι, πόθεν ἔχεις, εἰπέ μοι, ΤΟΝ ΔΑ
λαβοῦσ' ;

I suppose that P wrote ΤΟΝΠΑΙΔΙΟΝ in error for τὸ παιδίον, and that ΔΑ was meant to suggest τὸν παῖδα as a correction. Cf. 371-2.

P. 59

382 ἵνα καὶ τὰ γ' ἄλλα πάντα μου πύθῃ σαφῶς
ΙΝΑΚΑΙΤΑΜΑ P

394 ἀνέκραγε, τὴν κεφαλὴν θ' ἅμ' ἐπάταξε σφόδρα
αὐτοῦ.

τὴν κεφαλὴν τ' ἂν ἐπάταξε ed. with P. T' AM was mistaken for T' AN.

P. 61

431 οὐ γὰρ ἐστὶ δὴ
ἐταιρίδιον τοῦτ', οὐδὲ τὸ τυχ[όν],
ΥΙΟΥΔΗΔΕΚΑΙ παιδάριον[
ΕΛΕΥΘΕΡΟCΔΑΞ· μὴ βλεπ
καὶ πρῶτον αὐτὸν κατὰ μόν[ας (Kock ii. 364.)

433 υἱοῦ δὲ δὴ? or υἱοῦ δὲ καί? or was it ἀλλὰ υἱοῦ
δίκαιον παιδάριον? (Soph. *Aj.* 547, *frag.* 1013).

434 ΔΑΞ is mysterious: can it be πάξ?

440 ABP. τῆς γαμετῆς γυναικὸς ἐστὶ σου
τὸ παιδίον, οὐκ ἀλλότριον. ΧΑΡ. εἰ γὰρ ὤφελεν.
ABP. νῆ τὴν] φίλῃν Δήμητρα.

.....]Φ. ΤΗΝΔΗΜΗΤΡΑ P according to

M. Lefebvre; but this asseveration was in such common use that probably it will appear to have been ΦΙΛΗΝ.

P. 63

450 Punctuate:

νουθετήσεις καὶ σύ με;
προπετῶς ἀπάγω τὴν θυγατέρ', ἱερόσυλε γραῦ;
ἀλλὰ περιμένω καταφαγεῖν τὴν προῖκά μου
τὸν χρηστὸν αὐτῆς ἄνδρα, καὶ λόγους λέγω
περὶ τῶν ἐμαυτοῦ; ταῦτα συμπείθεις ἐμέ;
ΠΕΡΙΜΕΝΩ P

P. 63

ἀπάγω is present indicative, περιμείνω (which is required by metre) the deliberative subjunctive: 'Am I precipitate in taking my daughter away? Why, am I to wait and to make a speech in defence, about what is my σινη?' Dem. 1324. 4 ἐὰν . . . μὴ ἔατε λόγους λέγειν, Eur. Med. 321 μὴ λόγους λέγε, Ar. Ach. 299, 302.

455 Punctuate:

κρίνομαι πρὸς Cωφρόνην;
μετάπεισον αὐτήν, ὅταν ἴδῃς· οὕτω τί μοι
ἀγαθὸν γένοιτο, Cωφρόνη, γάρ, οἰκαδὶ
ἀπιῶν — τὸ τέλμ' εἶδες παριοῦς — ἐνταῦθά σε
τὴν νύκτα βαπτίζων ὅλην ἀποκτενῶ
κ. ΓΩCΟΙ ταῦτ' ἐμοὶ φρονεῖν ἀναγκάσω
καὶ μὴ στασιάζειν.

M. Lefebvre reads κ[ἀ]γώ σοι ταῦτ', but neither σοι nor κάγώ can in fact be right: the pronoun (though it need not be repeated here) should be σε, and κάγώ would mean 'and I will add something to what will be done by another person'. CΟΙ suggests ἴσθι, which was so often said in menaces: e.g. καί σε, ἴσθι, or a crasis with some word in -ω, as κάτω, ἴσθι, or χούτω, ἴσθι.

P. 65

479 ἐκάστῳ τὸν τρόπον συν[ήρ]μοσαν]
φρούραρχον· οὗτος ἔνδον ἔττερον μὲν κακῶς
ἐπέτριψεν, ἂν αὐτῷ κακῶς χρῆσθαι θέλῃ,
ἕτερον δ' ἔσωσεν.

or χρῆται . . .

488 ἀλλ' ἀπαγαγεῖν σαυτοῦ παρ' ἀνδρὸς θυγατέρα
παρ' ἀνδρὸς σαυτοῦ θυγατέρα ed. with P: *simplex ordo*.

493 Punctuate:

καὶ νῦν μὲν
. τῶν κακῶν·
αὐτὸς δ' ὅπως μὴ λήψομαι σε, C μικρίνη,
προπετῇ, λέγω σοι.

Anaxandrides fr. 56 χαλεπή, λέγω σοι, καὶ προσάντης . . .

P. 65

503 CM. οὐκ οἶδ' ὃ τι λέγεις. ON. ἡ γραῦς δέ γε
οἶδ', ὥς ἐγῶμαι.

(as P. 151 v. 83) ΩCΕΓΩΜΟΙ P

P. 67

507 νυνὶ δ' ἀναγνωρισμὸς αὐτοῖς γέγονε καὶ
ἅπαντα τάγαθά. CM. τί φησὶν, ἱερόσυλε γραῦ;

νῦν δ' ed. with P. In 508 we can make metre with ἅπαντ' ἀγαθά: but it may be worth considering whether it was not

ἅπαντα τάγάθ'. 'ἱερόσυλε γραῦ, τί φῆς;

513 σὺ γὰρ σφόδρ' οἶσθ' ὃ τι
οὗτο]ς λέγει νῦν. Οἶδ[ά (γ'· ἀ)λλ'] εὖ ἴσθ' ὅτι
ἐπαριστέρως συνῆκε.

For the omission in 514 see P. 51 v. 263, P. 53 v. 304, where the editor restores τὸ πρᾶγμ(ά γ'), P. 59 v. 382.

515 CΑΡ· CΤΕΡΑCYNHKE P

516 εὐτύχημα μείζον οὐδὲ ἔν,
εἰ τοῦ]τ' ἀληθές ἐσθ' ὃ λέγεις.

P. 111

24 ταύτην, ΒΕΒΑΙΟΝΘ' ΟΥΘΕΝΩΙΚΑΤΕΛΕΙΠΕΤΟ

Read either βέβαιον δ' οὐδέν or βέβαιον δ' ᾧ κατελείπετ' οὐδὲ ἔν.

P. 113

31 ἀπὸ ταῦτομάτου δ' ὀφθεῖσ' ὑπὸ τού(του), θρασυτέρου,
ὥσπερ προείρηκ', ὄντος, ἐπιμελῶς τ' αἰεὶ
φοι]τῶντος ἐπὶ τὴν οἰκίαν,

τοῦ θρασυτέρου ed. with P.

42 πάντα δ' ἐξεκάετο

ταῦθ' ἕνεκα τοῦ μέλλοντος, εἰς ὀργὴν θ' ἵνα
οὗτος ἀφίκοιτ'· ἐγὼ γὰρ ἤγον οὐ φύσει

or ἀφίκητ'· ΟΥΤΟCΑΦΙΚΕΤ' P. οὗτος (ἐσ)αφίκετ' ed.

P. 113

46

τούς θ' αὐτῶν ποτε

ΤΟΥΘ' ΕΑΥΤΩΝ P

λάβη in 45 may be a mistake for λάβοι, but is not necessary; cf. P. 57 v. 373.

50 γιγνόμενον *ita solet fieri*: as in the Γεωργός (Nicole) v. 6, A. P. v. 41, Alexis 62. 1, 76, Marc. Ant. vi. 40 γίνεται γάρ.

86

ὥσθ' ὃ μὲν νυνὶ ποεῖς

ἀπόπληκτόν ἐστι. ποῖ φέρει γάρ; ἢ τίνα

ἄξων; ἐαυτῆς ἐστ' ἐκείνη κυρία

P wrongly marks a change of speaker,

ΑΠΟΠΛΗΚΤΟΝΕΣΤΙ: ΠΟΥΦΕΡΕΙΓΑΡ: ΗΤΙΝΑ

50 M. Lefebvre reads:

ἔρρωσθ' εὐμενεῖς γεγενημένοι

ἡμῖν θεαταί, καὶ τὰ λοιπὰ σφίζετε.

I think this would imply ἐπεὶ τὰ πρότερα ἀπωλέσατε. The MS. has ΓΕΓΕΝΟΜΕΝΟΙ and I would rather read:

ἔρρωσθ', εὐμενεῖς τε γενόμενοι

ἡμῖν, θεαταί, καὶ τὰ λοιπὰ σφίζετε.

etiam quae sequuntur.

62 Accent and punctuate:

ἢ Δωρὶς οἷα γέγονεν, ὥς δ' ἔρρωμένη!

ζῶσιν τρόπον τιν', ὥς ἐμοὶ καταφαίνεται,

αὐταί.

This use of ζῶσιν explains a phrase in Antiphanes 217. 8 λέγεις μάγειρον ζῶντα! which Kock took as a question, 'tam egregium coquum negat usquam inter vivos reperiri posse'; but it means *coquum vivacem praedicat*!

P. 115

80 M. Lefebvre gives:

ΠΟΛ. μὴ βόα·

τίς ἔσθ' ὃ δα τίς; αὐτή. ΠΑΤ. πάνυ καλῶς·

ἡρεσκες αὐτῇ τάχα s, νῦν δ' οὐκέτι.

ἀπελήλυθ' οὐ κατὰ τρόπον σου χρωμένου

αὐτῇ. ΠΟΛ. τί φῆς; οὐ κατὰ τρόπον;

P. 115

On v. 82 M. Lefebvre says (P. 134): 'On pourrait lire πάρος, si les traces de lettres s'y prêtaient.' Do they not? If it was not πάρος, then it must be τέως.

In 83 ἀπελήλυθ' (οὖν) would heal the metre, but I should prefer οὐ(χί) κατὰ τρόπον.—For v. 81 I conjecture

τίς ἔσθ' ὃ δ[ακρύων; *Οσ]τις; αὐτή. Πάνυ καλῶς.

Or ὃ κλάων. Pol. 'Who is that crying?' Pat. 'Who? the mistress.' Pol. 'Excellent!' Cf. v. 67:

ὦ κεκτημένη,

ὥς ἄδικα πάσχεις! παῖδες, εὐφρανθήσεται

κλάουσιν αὐτὴν πυθόμενος νῦν, τοῦτο γὰρ

ἐβούλετ' αὐτός.

So I would punctuate it: the MS. gives ΩΣΑΔΙΚΑΠΑΣΧΕΙC ΠΑΙΔΕC: For ὅστις see below, P. 151 v. 89.

P. 117

107 ΠΟΛ. τὸν κόσμον αὐτῆς εἰ θεωρήσῃς [σύ. ΠΑΤ. πῶς]

ἔχει; ΠΟΛ. θεώρησον, Πάταικε, πρῶσιθι, καὶ

μᾶλλον μ' ἐλεήσεις.

[σύ; Π. πῶς] is supplied by M. Lefebvre, and must be right—if the MS. is right in marking another speaker after ἔχει, which I greatly doubt. I take the true reading to be

τὸν κόσμον αὐτῆς εἰ θεωρήσῃς (γ') [ὅπως

ἔχει. θεώρησον, Πάταικε,

Pataecus looks at the articles, and cries:

ΩΠΑΡΙ

ΕΝΔΥΜΑΘ' ΟΙ' ΟΙΑΔ' ΕΦΑΙΝΕΘΗΝΙΚ'ΑΙ

ΛΑΒΗΤΙΟΥΤΩΝΟΥΓΑΡΕΩΡΑΚΕΝΕΠΙ

This is at first sight a puzzling corruption: but I will give at once the reading which is to my mind certain:

ἐνδύμαθ' οἷ' ἐφαίνεθ', οἷα δ', ἡνίκ' ἂν

λάβῃ τι τούτων! οὐ γὰρ ἐόρακέν γε πω

i. e. οἷ' ἐφαίνεθ', οἷα δὲ (φανεῖται), ἡνίκ' ἂν, 'how beautiful they looked, and what they will look like when she gets them!—

P. 117

for she has not seen them yet' (Soph. *O. T.* 105 ἔξοιδ' ἀκούων, οὐ γὰρ εἰσεῖδόν γέ πω). The scribe, not having attended to the sense, took οἶα, οἶα δέ for a mere repetition, and preferred to bring the words together. So in Eur. *H. F.* 135 the MS. gives οἶους οἶους ὀλέσσα τούσδ' ἀποστερήσῃ, just as in *Hec.* 1042 the MSS. give τάλαιναι τάλαιναι κόραι Φρυγῶν: and on P. 159 v. 203 there is another very similar example to be corrected.

113 ἀλλὰ τί φέρω νῦν εἰς μέσον

τὸ μέγεθος, ἐμβρόντητος, ὑπὲρ ἄλλων λαλῶν;

ΠΑΤ. μὰ τὸν Δί' οὐδ' ἔν. ΠΟΛ. οὐ γὰρ ἀλλὰ δεῖ, Πάταικέ, σε ἰδεῖν· βάδιζε δεῦρο. ΠΑΤ. παρὰ σ' εἰσέρχομαι.

114 ΛΑΛΩ P, which at the end of a line often writes ὦ for ΩΝ. In 115 M. Croiset proposes to eject Πάταικε, reading Μὰ τὸν Δί', οὐδ' ἔν. Οὐ γάρ; ἀλλὰ δεῖ σε νῦν. I think οὐ γάρ; is the right way to punctuate; οὐ γὰρ ἀλλὰ 'for the fact is' does not cohere with what precedes. But probably we should merely eject οὐδ' ἔν.

Since he says εἰσέρχομαι, it is evident that he follows Polemon into the house; and thereupon in 117 some one inside the house exclaims, according to the MS.:

οὐκ εἰσφθερεῖσθε θάττον ὑμεῖς ἐκποδῶν;
λόγχας ἔχοντες ἐκπεπηδήκασί μοι

Plainly we must read οὐκ ἐκφθερεῖσθε and εἰσπεπηδήκασί μοι.

The speaker then continues:

119 οὐκ ἂν δύναιτο δ' ἂν ἐξελεῖν νεοττιὰν
χελιδόνων, οἶοι πάρεισ' οἱ βάσκανοι.

The δέ is needed, and we could restore metre by omitting the second ἂν: but I am strongly inclined to think that we have here a case of transposition, and that the original was:

νεοττιὰν δ' οὐκ ἂν δύναιτ' ἂν ἐξελεῖν

That is a more forcible way of saying οὐδ' ἂν νεοττιὰν δύναιτ' ἂν, and in Greek is probably not so familiar a form of

P. 117

phrasing that it will be superfluous to illustrate. In Latin, if I am not mistaken, it was the normal form—*unum non* rather than *ne unum quidem*; but in Greek εἷς οὐκ is rare, and phrases of that form are only colloquial, with exclamatory emphasis and a tone of racy vehemence. Compare the normal form Athenaeus 118 F ὧν οὐδ' ἂν μαινόμενος κύων γεύσαιτ' ἂν ποτε with Antip. Thess. *A. P.* xi. 327 αἰπόλος ἦ μεθύων οὐκ ἂν ποτε, φασί, συνῶκει. The following are most of the examples: Aesch. *P. V.* 1011 εἷς φορητὸς οὐκ ἂν, εἰ πράσσοις καλῶς, 1015 σὲ γὰρ προσηύδων οὐκ ἂν (=οὐδ' ἂν προσεῖπον, διελέχθην). Soph. *Ant.* 1170 τᾶλλ' ἐγὼ καπνοῦ σκιᾶς οὐκ ἂν πριαίμην, *Aj.* 1144 ᾧ φθέγμ' ἂν οὐκ ἂν ἡῦρες (ἐνηῦρες Hartung, cf. *O. T.* 536). Antiphanes *fr.* 55.19 σφενδόνη οὐκ ἂν ἐφικοίμην αὐτόσε. Nicostratus *fr.* 5 ὃν οὐκ ἂν καταφάγοιμεν ἡμερῶν τριῶν ἂν ἐσθίοντες. Alexis 15. 2 χαλκοῦ μέρος δωδέκατον οὐκ ἂν ἀπολάβοις, and 267. 3. Herodas vii. 81 χαλκοῦ ρίνημ' ὃ δὴ κοτ' ἐστὶ τῆς Ἀθηναίης ὠνευμένης αὐτῆς ἂν οὐκ ἀποστάξαι (=οὐδ' ὅτιοῦν ἂν), ii. 90 Μίνως οὐκ ἂν δικάζων βέλτιον διήτησεν, vi. 36 Νοσσίδι χρῆσθαι ἔν' οὐκ ἂν ὅστις λεπρός ἐστὶ προσδοίην, and 69, viii. 12 βαιὸς οὐχ (=οὐδὲ βαιὸς) ἡμῖν ἐν τῇ οἰκίῃ 'στὶ μαλλός. Diphilus 91 παρ' ἧς τὸν ἄρτον ἡ κύων οὐ λαμβάνει. Menand. *fr.* 65. 8 οὐ τῶν τριάκοντ' οὐκ ἀπόλλυται τρία (=οὐδὲ τρία), 532. 9 ὃ πέντε μῆνας ἔνδον οὐ γενήσεται. Nausicrat. *fr.* 3. 3 οὐ δασύποδ' εὐρεῖν ἐστὶν οὐχὶ ῥάδιον. Strato Com. 1. 46 τὸν δ' οὐκ ἂν ταχὺ ἔπεισεν ἡ Πειθῶ, *ne Suada quidem* (which Kock iii. p. 362, is wrong in altering to οὐδ' ἂν).

With this passage compare Lucian iii. 304: see below on P. 173 v. 473. The detail of the πτωχαλαζὼν στρατιώτης multiplying his one slave is excellently illustrated by Athenaeus 230 C-D.

P. 119 129 Punctuate ἐποίου' οὐδέ 'not even'.

141 αὐτὸς ἐμελέτων λόγον
ἐμὲ λέγων ed. with P.

P. 119

145

ἐγν]ωκας εἶ

κομιδῇ τὸν ἄνθρωπον. Τί βούλει; Φιλτάτη,
διὰ σοῦ γενέσθω τοῦτο Μ . . . ΡΑΧΟ . . . CETAΙ
τοῦτό (γε) γέλοιον. Ἄλλ' ὑπὲρ πάντων ἐχρῆν
ὁρᾶν] σ'. Ἐγὼ δ' ἄλλ' ἄρισθ' οὕτως ἔχεις.

Pataecus is imploring Glycera to plead with the master for his freedom.

451 ΩΚΑΚÇ P. 147 M should be ΜΟΙ: and then Glycera replies 'He will . . . That's ridiculous'. I do not see what the verb can be except παραχρήσεται, but it is not convincing.

149 P gives

. . . . C': ΕΓΩΔΑΓΑΜ' ΑΡΙCΤ': ΟΥΤΩCΕΧΕΙC ΠΑΤ,
making a wrong division of the speakers. 'Yes, I know,' says Glycera, 'but you are excellently well off as you are.' Cf. above, on P. 67 v. 514.

P. 121

158 ΠΑΤ τί κλ]αίεις, ἀθλία;

or rather κλάεις. P gives

ἰθίCΑΘΛΙΑ: ΠΕΠΟΝΘΑΤΙ ΠΑΤ,

168 ἀφρόνως ἔχειν ἔχθραν τε πρα[όνως φέρειν

P. 147 v. 25. Punctuate:

ἐμέ τ' οὐδὲν εἰδυί' ἔνδον ὄντ', ἐν ἀσφαλεῖ
εἶναι νομίCασα τοῦ λαλεῖν, προσέρχεται

See Stephanus, *Thesaur.* s.v. ἀσφαλής, p. 2310 B.

41 "ἔνδον ἐστὶν αὐτός;" 'Is the master in?' 43 "αὐτὴ καλεῖ, τίτθ, σε." 'The mistress is calling you, nurse.'

P. 149

52 ὥσθ' ὅτι μὲν αὐτῆς ἐστὶ τοῦτο

ἐστὶ τοῦτο αὐτῆς ed. with P.

70 κατακόπτειν 'to bore' is a stock witticism to a cook; see Kock ii. 362, iii. 296, 312, 315, 317.

P. 151

71 ἰδιῶτ'. Ἐγὼ; Δοκεῖς γέ μοι, νῆ τοὺς θεο]ύς
or γ' ἐμοί: as frag. 195.

81 Ἐμέ τις καλεῖ; Ναὶ (ναί)χι.

83 Τοῦ[τον μὲν οὐ]δέν, ὥς ἐγῶμαι, λανθάνει;
Τὸ [πάν γ' ὁρᾶ π]ραττόμενον ἔργον· ἔστι γὰρ
περίεργος, εἴ τις ἄλλος.

Or τὸ νῦν γ' ὁρᾶ. Cf. Menand. fr. 849 φιλῶ σ', Ὀνήσιμε, καὶ σὺ περίεργος εἶ, with fr. 850 οὐδὲν γλυκύτερον ἢ πάντ' εἰδέναι: where (since καί and ὥς were so readily confused) I would read φιλῶ σ', Ὀνήσιμ', ὥς σὺ περίεργός (τις) εἶ: cf. Heracleides Com. ii. p. 454 Kock ὥς γενναῖος ἦν, Aesch. Pers. 774, Eur. I. T. 1154.—See Themistius 262 C-D.

88

τί δεῖ ποιεῖν,

δέσποτα; ΔΗ. τί δεῖ ποιεῖν;

It is a question whether Demeas exclaims ὅ τι δεῖ ποιεῖν; This is not *invariable* (Antiphanes 20, Anaxandrides 1); but consider, with the MS. readings, Menander fr. 530. 16, above P. 115 v. 81, Crobylus 5 (iii. p. 380), Mnesimachus 3 (ii. p. 436), Antiphanes 203. 8, and Cobet N. L. 16. In Lucian iii. 303 read ὅστις; (for ὅτι) Πολέμων ὁ Cτεριεύς.

94 Ἐγὼ; should come at the end of 93, as in v. 100, and then v. 94 begins:

μὰ τὸν Διόνυσον, μὰ τὸν Ἀπ[όλλω, τουτονί,]

μὰ τὸν Διὰ τὸν σωτῆρα, μὰ τὸν Ἀσκληπιόν

or μὰ τὸν Ἀπόλλω, γὰρ μὲν οὐ, see below, P. 171 v. 409.

P. 153

97 ΠΑΡ. ἢ μή ποτ' ἄρ'— 'Or else may I never—'

101 Cύ, νῆ] Δί', ἀκριβῶς or εὐ οἶδ'.

110

ὦ πόλισμα Κεκροπίας χθονός,

ὦ ταναὸς αἰθῆρ, ὦ—τί, Δημέα, βοᾷς;

115 εἰ μὲν γὰρ ἢ βουλόμενος [ἢ ἑ]ναγκασμέν]ος
ἔρωτι

or ἢ βεβιασμένος

P. 153

125]εν αὐτόν που μεθύοντα δηλαδὴ
κούκ ὄν]τ' ἐν ἑαυτοῦ· πολλὰ δ' (ἐξ)εργάζεται
τοιαῦτ' ἄκρατος

P. 155

145 Parmeno rushes into the house and leaves the cook
exclaiming

Ἡράκλεις, τί τοῦτο, παῖ;
 μαινόμενος εἰσδεδράμηκεν εἴσω ΤΙΣΓΕΡΩΝ
 ἢ τί τὸ κακόν ποτ' ἐστί; τί δέ μοι ΤΟΥΤΟΠΟΙ

M. Lefebvre reads τίς γέρων; 'Quel est donc ce vieillard?' τίς ὁ γέρων would give that meaning, or τί ὁ γέρων would be 'What is the old man doing?' But Parmeno is surely not an old man? It seems to me that it should be some participle: cf. P. 114 v. 87 ποῖ φέρει γάρ; ἢ τίν' ἄξων; P. 165 v. 113 εἴσιθ' εἴσω. Τί ποιήσων; But what participle? Neither τί ἐγερῶν nor τί σπερῶν is likely: what remains is ΤΙΠΟΤΕΡΩΝ τί πότερ' ἐρῶν;

Then he should say τί δέ μοι (or δ' ἐμοὶ) τοῦθ', ὅποι; 'But what is it to me where (he has gone?)'

159 Ὅτι τοῦτ' ἀνειλόμην, διὰ τοῦτο ΚΑΝΤΙΚΑΙ:
Διὰ τοῦτο. τοιοῦτ' ἦν (τι) τὸ κακόν, μανθάνω.

I cannot see what verb 159 can have concluded with, and can only suggest *διὰ τοῦθ' ἰμάντι καί*—, the sentence being interrupted. *ἰμάς* is the strap with which masters threaten to flog their slaves, *v.* 106, P. 165 *v.* 317, *fr.* 564, Antiphanes *fr.* 74. 7. In *v.* 106 Demeas has already called for an *ἰμάντα* to flog Parmenon with, and with this I suppose he is now threatening Chrysis: *v.* 157 Παύσω σ' ἐγώ, ὥς οἶομαι—

P. 157

172 Οὐπω δάκνει is sound ; τὸ ὄνειδος δηλονότι.

P. 157

¹⁷⁵ μέγα πρᾶγμα as Eubulus 116. 10, Alexis 179.

177 αἱ κατὰ σέ, Χρυσί, πραττόμεναι δραχμαὺς δέκα
μόνας ἑτέραι τρέχουσιν ἐπὶ τὰ δεῖπνα καὶ
πίνουσ' ἄκρατον ἄχρι ἂν ἀποθάνωσιν, ἢ
πεινώσιν ἂν μὴ τοῦθ' ἐτοίμως καὶ ταχὺ
ποῶσιν·

ΕΤΑΙΡΑΙ P, a common confusion. He is cruelly classing her among *the rest* of the common sort. ΑΧΡΙCΑΝ P: ἀχρι is the Attic form. ΑΠΟΘΑΝΩCΙΝΚΑΙ P. The *v. l.* η̣ is better Greek, 'Or starve if they can't get it': Anaxandrides 33. 8.

183 ἔσταθι. Τάλαινα τῆς ἐμῆς τύχης ἐγὼ
τάλαινα' ἐγὼ τῆς ἐμῆς τύχης ed. with P.

190 Punctuate :

ἀλλ', Ἡράκλεις, τί τοῦτο; πρόσθε τῆς θύρας
ἔσθηκε Χρυσίς ἤδε κλάουσ'; οὐ μὲν οὖν
ἄλλη. τί ποτε τὸ γεγονός;

ΤΙΠΟΤΕΣΤΙΤΟΓΕΓΟΝΟΣ P, ἐστὶ having been inserted, as e.g. in *frag.* 669.—Alexis 270. 5, Lucian i. 169.

P. 159

202 τὸ δεῖνα μικρόν, ὃ τάν, οἵχεται
πάντα τὰ πράγματ', ἀνατέτραπται, τέλος ἔχει. Νῆ Δία

The second line is doubly unmetrical, for not only is a syllable wanting after ἔχει, but there is a dactyl for a trochee at the beginning, which is not permissible. It is merely a case of transposition; the scribe wrongly brought πάντα τὰ πρᾶγματα together; see above, P. 117 v. 110. Read

οἷχεται
πάντα, τέλος ἔχει τὰ πράγματ', ἀνατέτραπται.

I do not see what μικρόν can mean unless punctuated μικρόν, ὦ τάν; '*a small thing!*' Otherwise μαρόν.

238 κάτεχε δὴ σεαυτόν. ἀδικεῖς, Δημέα, με·
CAYTON P

242 ἔστι δ' οὐ τοιοῦτον. ἀλλὰ ΠΕΡΙΠΑΤΗ... ΕΝΘΑΔΙΜΙΚΡῶ
μετ' ἐμοῦ. Περιπατήσω. ΚΑΙΣΕΑ..... ΛΑΒΕ

Unless this is corrupted by a gloss, the metre calls for 243 to begin μικρὰ μετ' ἐμοῦ. But the nearest parallels I can find are Sosipater iii. p. 34 Kock ἐν ὄσφ προσέρχεται ἐξ ἀγορᾶς ὁ παῖς, | μικρὰ διακινήσω σε περὶ τοῦ πράγματος. Alciphron i. 34 μικρὰ κραιπαλήσωμεν, iii. 5 μικρὰ προσπαίξας.—Then Demeas continues: καὶ σεα[υτὸν ἀνά]λαβε: see Stephanus *Thesaur.* ἀναλαμβάνω p. 431 c.

244 οὐκ ἀκήκοας, εἰπέ μοι, λεγόν[των] τε
τῶν τραγῳδῶν ὡς γενόμενος ὁ Ζ[εὺς χρυσὸς] ἐρρύη
διὰ τοῦ τέλους, κατειργμένην δὲ παιδ' ἐμοίχευσεν [

This is a good case of transposition: read

οὐκ ἀκήκοας λεγόντων, εἰπέ μοι, [σὺ πῶπο]τε
τῶν τραγῳδῶν ὡς γενόμενος χρυσὸς ὁ Ζεὺς ἐρρύη

One quotation of Eur. *fr.* 1029 gives θεὸν δέ, εἰπέ μοι, ποῖον νοητέον in place of θεὸν δὲ ποῖον, εἰπέ μοι.—In 245 it is enough to write χρυσὸς ὁ Ζεὺς, allowing γενόμενος to come first as in v. 227. The normal order would be as in Lucian i. 319 φασὶ δ' οὖν τὸν Δία χρυσὸν γενόμενον ῥυῆναι διὰ τοῦ ὀρόφου ἐπ' αὐτήν: and the original here may have been χρυσὸς ὡς ὁ Ζεὺς γενόμενος.

247 σκόπει
Τὸ . . . ΖΕΥΣΕΙΣΟΙΜΕΡΟΤΙΡΕΙ τὸ πλεῖστον.

Metre will not admit M. Lefebvre's τοῦτο· Ζεὺς
If Ζεὺς is right, there is a transposition, but the meaning is not clear.

251 Read:

καὶ βουκολεῖς με; Μὰ τὸν Ἀπόλλω, γὰρ μὲν οὐ

P makes no division between the speakers. See vv. 409, 417, and the note on P. 51 v. 262.

254 λήψεται μὲν, μὴ φοβοῦ
τοῦτο· θεῖον δ' ἐστὶν ἀκριβῶς τὸ γεγεννημένον

A foot is lacking: I suggest

τοῦτο· θεῖον δ' ἐστ' ἀκριβῶς (ἴσθι) οἱ ἴσθ' ἀκριβῶς, ἐστὶ

261 Ἀνδροκλῆς ἔτη τοσαῦτα ζῇ, τρέφει παῖδα(s), πολὺ
πράττεται, μέλας περιπατεῖ, λευκὸς οὐκ ἂν ἀποθάνοι·
σὺ δ' ἈΞΕΙCΦΑ. ΤΑΙΤΙCAYTON οὗτός ἐστιν οὐ θεός;

This looks to me like σὺ δ' ἀποφραυλίζεις σεαυτόν; (or τι σαυτόν;).

He has said before, 252 χείρων οὐδὲ μικρὸν Ἀκρισίον δῆπουθεν εἶ, and 256 μυρίους εἰπεῖν ἔχω σοι περιπατοῦντας ἐν μέσφ' ὄντας ἐκ θεῶν· σὺ δ' οἷε δεινὸν εἶναι τὸ γεγονός;

'There is Chaerephon, the notorious parasite, and Androcles, the black sheep; and do you (or 'will you,' -εἰς) disparage yourself, think meanly of yourself? Is not that fellow a god?'

The Attic form, however, was φλαυρ- (Pollux iv. 32 φλαυρίσαι καὶ ἀποφλαυρίσαι) which was apt to be corrupted in MSS. to φαυλ- (see *Thesaur.* ἀποφλαυρίζω); and I take the original reading to have been:

ΕΚΦΑΥΛΙΖΕΙC

σὺ δ' ἀποφλαυρίζεις σεαυτόν;

corrupted by confusion with a gloss ἐκφραυλίζεις, which was a word in common use (see *Thesaur.* s.v.).

μέλας means *deep*, *wicked*, as in the proverb used by Menander *fr.* 239 κανθάρου μελάντερος: ἐπὶ τῶν πονηρῶν καὶ

P. 163

κακοθηῶν. Plut. *Mor.* 12 Α μὴ γεύεσθαι μελανούρων, τουτέστι μὴ συνδιατρίβειν μέλασιν ἀνθρώποις διὰ τὴν κακοθήειαν: and see Gataker on μέλαν ἦθος in Marc. Anton. iv. 28.—περιπατεῖ as Anaxandrides 34. 5, Dromo I (ii. p. 419).

268 τάνδον εὐτρεπῆ. ΠΟΙΗΜΑΤΑΠΑΡΕΜΟΙΔ[

Κομφός εἰ. Χάριν δὲ πολλὴν πᾶσι τοῖς θ[εοῖς] ἔχω,]
οὐδὲν εὐρηκῶς ἀληθὲς ὦν τότ' ᾤμην

We need, I think, the plural; e.g. ποιήματ' (ἄττα) or (ἦν τὰ) παρ' ἐμοί, δ[ηλαδή]: and what gives occasion for this witticism is, I suppose, that the previous remark was [ποίει] or [ποιοῦ] τάνδον εὐτρεπῆ.

P. 165

288 οὐ μὴν ταπεινῶς οὐδ' ἀγεννῶς παντελῶς
ΠΡΡ ΟΥΤ' ἀλλὰ

M. Lefebvre conjectures πορ[ευτέον τ]οῦτ', but the construction is inadmissible. In 293 Moschion speaks of himself as φέροντα μὴ παρέργως τοῦτο, and the word which exactly suits the meaning and exactly fills the space is περ[ιοπτέον τ]οῦτ'.

308 Οὐδέν. Τί οὖν οὕτως ἔφυγες, ἀβέλτερε;
ΕΦΥΓΕCΟΥΤΩC P, an unmetrical transposition.

P. 167

πρόσεισι νῦν ὁ πατήρ· δεήσεται

320 οὗτος καταμένειν μ[ου ἐνθ]αδί· δεήσεται
ἄλλως μέχρι τινός· δεῖ γάρ· εἶθ', ὅταν δοκῇ,
προ]σθήσομ' αὐτῷ. πιθανὸν εἶναι δε[ῖ μόν]ον.
ὁ μὰ τὸν Διόνυσον οὐ δύναμ[αι ποεῖν] ἐγώ,
τοῦτ' ἐστίν.

320 ΚΑΤΑΜΕΝΕΙΝΜ ΞΑ! P: μου is wanted, as in 337 (below) ἂν δέ μου [μὴ δέη]τ', ἄνδρες, καταμένειν.

321 ΑΛΛ' ΩC P: so in Aesch. *Agam.* 1316 the MS. mistakes ἄλλως for ἀλλ' ὥς. 322 ΕΙΝΑΙΜ ΝΟΝ P: whether the letter following ΕΙΝΑΙ is really Μ, and not ΔΕ, I am inclined to question, but in any case the true reading must be δεῖ μόνον.

P. 167

Moschion, as he has just explained in 278-93, does not really mean to leave the country, but is going to frighten his father by pretending that he means to do so:

'My father will come presently: he will beg me to remain here: he shall beg in vain for some time,—that he must do: then, when I see fit, I will yield my acquiescence. Only, I must act the part convincingly. Just what I can't do is that!'

In 322 the choice lies between προσθήσομ' αὐτῷ 'I will incline to his view' and πεισθήσομ' αὐτῷ 'I will allow myself to be persuaded by him': but see Cobet *N. L.* 409.

337

νῦν πρόσεισιν. ἂν δέ μου

μὴ δέη]τ', ἄνδρες, καταμένειν, ἀλλ' ἀποργισθεῖς ἐᾷ

]—τουτὶ γὰρ ἄρτι παρέλιπον—τί δεῖ ποεῖν;

]ς οὐκ ἂν ποιήσαι τοῦτ'. ἐὰν δέ,—πάντα γὰρ

οἷχε]τ', εἰ γέλοιος ἔσομαι, νῆ Δί', ἀνακάμπτων πάλιν.

'But if he does *not* beg me to remain, but gives way to anger and lets me go and welcome—for I omitted this just now—what am I to do? Probably he won't do so; but if he does,—(well, I must stick to it,) for everything is ruined if I am to be ridiculous in going back upon my resolution.'

νῆ Δία belongs to οἷχεται πάντα, as P. 159 v. 202. οἷχεται, εἰ is a frequent combination, e.g. Herodas ii. 25, Eur. *Supp.* 714, *Phoen.* 979, Lucian i. 278, iii. 265.

325 Ὑστερίζειν μοι δοκεῖς σὺ παντελῶς [τῶν ἐνθάδ]ε
πραγμάτων· εἰδὼς δ' ἀκριβῶς οὐδὲν οὐδ' ἀκηκόως,
διὰ κενῆς σαυτὸν ταραττεῖς, ἐμὲ [δὲ

ΔΙΑΚΙΝ . . . ΑΥΤΟΝ P, διακινεῖς σαυτόν· ταραττεῖς ἐμέ ed.

διὰ κενῆς (διακενῆς) p. 163 v. 260 and fr. 580.—This line should perhaps end with the οὐ φέρεις which is placed at the beginning of the next.

329 ΟΥΜΙΑ should be θυμία and should perhaps conclude the previous line. Cf. Eubulus 75. 7, Alexis 149. 16.

P. 167

336 ends incompletely with ONTΩCI. I suppose it was ONTΩCI(ΘI), i. e. *δντως*; *ἔθι*.

346 Ἐνθάδ' οὐ
μακρὰν ἀπείναι φαίνεθ', ὥς ἐμοὶ δοκεῖ.

P gives ENΘΑΔΕ
 $\text{CY} \dots \text{APANEINAI}$

that is, as I suppose, he wrote οὐ μακρὰν at the beginning of 347, and then εἶναι to make metre.

P. 169

348 Δά[ε πολλὰ]κίς μὲν ἤδη πρὸς μ' ἀπήγγελλε[s . . ΑΥΤ (?)
οὐκ ἀληθές, ἀλλ' ἀλαζών καὶ θεοῖσιν ἐχθρὸς εἶ.
τ]ῆς κα[ὶ νυ]νὶ πλανᾷς με. ΔΑ. κρέμασον ΕΥΘΥCΕ[
τ]ήμερον

349 ΤΑΙΘΕΟΙCΙΝ P: rightly in schol. *Ran.* 280.

The last word in 348 is perhaps πολὺ: cf. 410, which looks like πολὺ καταψεύδεσ[θ]. Then Davus might say either κρέμασον εὐθὺς σαυτὸν . . . , or more probably his growl is interrupted, κρέμασον εὐθὺς ἐ[κποδῶν] τήμερον—

353 οἱ δ' ἐδίωκε

P. 171

383 οὐκ ἀτελής, ὡς ἔοικεν, εἰμὶ δεινοῦ δ' ἐντ[
οῖομαι, μὰ τὴν Ἀθηνᾶν.

ἀτελής is unmetrical, and *ἀτελής (τις)* too is inadmissible. A clue is given by *μὰ τὴν Ἀθηνᾶν*, which can only be said negatively, whereas *δεινοῦ δ'* is a positive, and must have been followed by *νὴ τὴν Ἀθηνᾶν*. Now what leads Moschion to draw this inference is the girl's behaviour to him:

381 ἀλλ' ἔδειξεν μὲν τι τοιοῦθ'. ὥς προσῆλ[θον ἐ]σ[π]έρας,
προσδραμόντ' οὐκ ἔφυγεν, ἀλλὰ περιβαλοῦσ' Ε Ε
οὐκ ἀηδής, ὥς ἔοικεν, εἴμ' ἰδεῖν οὐδ' ἐντυχεῖν,
οἶομαι, μὰ τὴν Ἀθηνᾶν.

P. 171

The first Η, as may easily happen, was mistaken for ΤΕ: there is another case below in *v.* 440, where Η appears to have been misread as ΓΕ.—The word beginning ΕΝΤ might have been another adjective, but there is none that suits, nor any word that I can find but ἐντυχεῖν: cf. Plat. *Epist.* xiii. p. 360 c οὔτε ἀχαρίς ἐστὶν ἐντυχεῖν οὔτε κακοῦθαι ἔοικεν, ‘not without charm of manner,’ ‘not unpleasant to meet, to have conversation with,’—and in a connexion like the present the word is especially appropriate: Alciphron i. 29, 34, 35, 37, 38, ii. 1.

This is what the Cyclops says in Theocr. xi. 77-9, δῆλον ὅτ' ἐν τᾷ γὰ κηγών τις φαίνομαι ἔμμεν, meaning, of course, as Fritzsche says, "δῆλον ὅτι οὐκ ἀηδής εἰμι, ὅπου γε καὶ αἱ κόραι με φιλοῦσι." And v. 390 begins with οὐκ εἴμ' ἀηδής. There the metre requires οὐκ ἀηδής εἰμι, or perhaps εἴμ' is to be ejected (cf. P. 157 v. 192).—Cf. P. 113 v. 33-36.

385 'However,' continues Moschion, 'I must not boast':—

ἀλλ' ἑταίρ[ας ταῦτά γε,]

τὴν δ' Ἀδράστειαν μάλιστα νῦν ΑΡ..... Η

'however, that's the way of courtesans' (or ἑταιρῶν, or τοῦτό γε or που or μὲν or αἰέ!); Dem. 1261. 20 ταῦτ' εἶναι νέων ἀνθρώπων. Aeschin. ii. 130 ταῦτα γὰρ τοῦ γόητος ἀνθρώπου. A. P. v. 306 ταῦτα μὲν ἐστὶν ἐρώωντος. Arr. Epictet. ii. 17 ταῦτ' ἐστὶ τὰ τοῦ φιλοσφόργου.

'and now especially I must do reverence to Adrasteia.' The regular word is προσκυνεῖν: Aesch. *P. V.* 968, Plat. *Rep.* 451 A, Dem. 781. 8, Liban. *Epist.* 286, Alciphron i. 33.

Οἱ νῦν ἀπεῖναι βούλομαι; Lucian iii. 435 ἀπείη δ' ἡ
Ἀδράστεια, as φθόνος δ' ἀπέστω or ἀπίτω: or νῦν λαθεῖν as
Herodas vi. 35.

388 εὐτρεπὲς δ' ἀριστόν ἐστιν, ἐκ δὲ

ECT' P

P. 171

399 ὥς γὰρ ἔλθων εἶπα πρὸς τὴν μητέρα
 ὅτι πάρει, "μὴ καὶ τι τούτων" φήσ', [ὁ παῖς ἀ]κήκοεν;
 "ἢ σὺ λελάληκας πρὸς αὐτὸν
 μὴ ὥρας σύ γε"
 [φήσ', "ἴκοιο. ἀληθὲς

400 ΜΗΚΕΤΙ P 401 ΗΚΑΙCΥ P

So in Menand. *fr.* 530. 10 we should read μὴ [ὥρας σύ γε] ἴκοι[ο]. τάληθῃ λέγω, where Fritzsche conjectured μὴ ὥρασι δὲ. This σύ γε was commonly used in imprecations, as in ἐκκορηθείης σύ γε.

409 ΜΑΤΟΝΑΠΟΛΛΩ . . ΙΟΥ

One expects the ending to be γὰρ μὲν οὐ if there is room, or τουτονί: Ar. *Thesm.* 748, Menand. *fr.* 740 quoted by Suid. Ναὶ μὰ τόν.

P. 173

417 φλυαρεῖς πρὸς με. Μὰ τὸν Ἀσκληπιόν,
 οὐ, [τὰ πάντα γ'] ἂν ἀκούσης.

Οὐ τὸ πᾶν γ' ἐάν. In 417 P marks no change of speakers.

418 τυχὸν ἴσως οὐ βούλεται
 μ[ανθάνειν] σ' ἐξ ἐπιδρομῆς ταῦθ' ὥς ἔτυχεν, ἀλλ' ἀξιοί,
 π[ρότερον ἢ] εἰδέναι σ', ἀκοῦσαι τὰ παρὰ σοῦ γε.

419 Μ Α ΙCΞ . . ΙΑΡΟΜΗC P The first Α and Ι must each be part of Ν

420 Π ΕΙΔΕΝΑΙC P

434 αὐός εἰμ', οὐκ ἔστι γὰρ ταῦθ', ὥς τότ' ᾤμην, εὐχερῇ(?)

ΟΠ . CΤΙ P

439. 'I have a good mind,' says Parmenon, 'to tell my master that I have caught τὸν μοιχὸν ἔνδον—if I weren't so sorry for him.'

ΕΙΜΗΓΕΠΑΝ . . ΠΑCΙΝΑΥΤΟΝΗΛΕΟΥΝ
 ΚΑΚΟΔΑΙΜΟΝ· ΟΥΤΩΔ . . . ΟΥΓΕΝ ΟΥΔ' ΕΝΥΠΝ [
 ΙΔΩΝΓΑΡΟΙΔ' ΩΤΗCΠ CΕΠΙΔΗΜΙΑC

P. 173

M. Croiset (p. 211) proposes:

κακόδαιμον· οὐπω δ' ἔφυγεν οὐδ' ἐνύπνιον.
 ἰδὼν γὰρ οἶδ' ὥς τῆς π[ροτέρ]ας ἐπιδημίας.

The last word of 440 is no doubt ἐνύπνιον: but in Comedy the scansion must be ἐνύπνιον, and οὐδ' ἐνύπνιον ἰδὼν γὰρ οἶδ' undoubtedly is all one phrase. Eur. *I. T.* 506 μῆδ' ἰδὼν ὄναρ, *fr.* 107 οὐδ' ὄναρ κατ' εὐφρόνην φίλοις ἔδειξεν αὐτόν. Plat. *Apol.* 40 D ἐπειδάν τις καθεύδων μῆδ' ὄναρ μῆδὲν ὄρα ὥστε μῆδ' ὄναρ ἰδεῖν. *Theaet.* 173 ταῦτα οὐδ' ὄναρ πράττειν παρίσταται αὐτοῖς. Dem. 429. 19 ἂ μῆδ' ὄναρ ἤλπισαν. Herodas i. 10 οὐδ' ὄναρ ἔλθοῦσαν εἶδε. Callim. *Ep.* 64, Moschus iv. 18, and often in the Anthology and in the later Prose. Sometimes there were variations: Apoll. Rhod. i. 290 τὸ μὲν οὐδ' ὄσον οὐδ' ἐν ὀνείρῳ ὠϊσάμην. Theocr. xx. 5 μῆδ' ἐν ὀνείροις. Automed. *A. P.* xi. 361 οὐποτε γευσάμενοι . . . οὐδ' ἐν ὀνείρῳ οὐ θέρεος κριθὴν (as οὐδ' ὄναρ in Lucian i. 672). Plut. *Mor.* 85 D οὐδ' ἐν ὕπνῳ τοὺς . . . ἀδεῶς ὀρῶσιν. Calanus *Epist.* οὐδ' ἐν ὕπνῳ ἐορακότες τὰ ἡμέτερα ἔργα: and ἐνύπνιον was the true Attic for κατ' ὄναρ.

The sense should be *For I have never even in dream seen any one (or anything) so miserable*, and the metre requires οὕτω — —. I thought of οὕτω δύσποτμ' ἀλλ' οὐδ' ἐνύπνιον 'such a wretched state of things' (as Lucian i. 741 δοκεῖς δέ μοι ἀλλ' οὐδ' ὄναρ ποτὲ ἀνιέναι σεαυτόν), but that is too far from the traces, and I conclude that the right punctuation is:

κακοδαίμον· οὕτω δι[εσπ]ότην οὐδ' ἐνύπνιον
 ἰδὼν γὰρ οἶδ'· ὃ τῆς π[ικρᾶ]ς ἐπιδημίας!

The Η appeared to be ΓΕ, just as above (P. 172 v. 383) it appeared to be ΤΕ and caused ΑΗΔΗC to become ΑΤΕΛΗC.

443 νῆ τὸν Ἀπόλλω ΤΑΥΤΟ

It is tempting to read τουτονί: see above, on v. 409.

444 καὶ τὸ κεφάλαιον οὐδέπω λογιζομαι, —
 τὸν δεσπότην· ἂν ἐξ ἀγροῦ θᾶπτον [πάλιν]
 ἔλθῃ, ταραχὴν οἶαν ποιήσει

P. 173

446 ΠΑΝ P: it must be οἶαν: cf. v. 220.

453

Κόψω τὴν θύραν.

"Ἀνθρώπε κακόδαιμον, τί βούλει . . . ΠΕ[

'Εντεῦθεν εἰς τυχόν.

The answer ἐντεῦθεν implies a question πόθεν; Does the MS. give any trace of this or of τίς πόθεν;?

473 οἱ παῖδες οἱ τὰ ΠΕΛΤΡΑΥ . . . πρὶν πτύσαι

διαρπάσσονται πάντα κ . . . ετρωβόλους

ΚΑΛ . IC: ἔπαιζον σκατοφάγος εἶ.

Schol. Ar. *Plut.* 737 ὡς εἰ ἔλεγε "πρὶν εἰπεῖν σε πέντε λόγους" ἢ "πρὶν πτύσαι". Theocr. xxix. 97. Epicrates *fr.* 2. 26 ἰδεῖν μὲν αὐτὴν θάπτον ἔστιν ἢ πτύσαι.

τὰ πέλτα is another form of τὰς πέλτας: Suid. πέλτον: Θρακικὸν (θωρακικὸν cod.) ὄπλον: and this suggests οἱ τὰ πέλτ' ἄγοντες (or ἔχοντες) καὶ (τοὺς) πετρωβόλους: Diod. Sic. xviii. 51 καταπέλτας καὶ πετρωβόλους. But the order is against this, and the MS. has ΕΤΡΩΒΟΛΟΥΣ with no τοὺς, and for ΚΑΛ . IC we should have to read κλάεις; Therefore I would read:

κ[αὶ τ]ετρωβόλους

καλεῖς; Ἐπαιζον. (ὡς) σκατοφάγος εἶ!

'Do you call them sixpences!' 'I was only in joke; how violent you are!' τετρώβολος was the soldier's pay, and has been used as a contemptuous term for mercenaries: Plaut. *Mostell.* 354-61 *isti qui hostias trium nummum causa subeunt sub falas*: see *Classical Review*, 1898, p. 351, where I explained Sallust *Orat. Philippi in senatu* § 7 *latro cum caloniibus et paucis sicariis, quorum nemo non diurna mercede uitam mutauerit*. So in Lucian *Ἐταιρ. Διαλ.* 9 (a piece which will be useful to compare, for it is largely founded on this play) the girl (iii. 304) exclaims contemptuously ὦ μισθοφόρε.

καὶ as P. 161 v. 251 καὶ βουκολεῖς με; Ar. *Vesp.* 1406 καὶ καταγελάς μου; And *Com. frag. adesp.* 1304 βαὺ βαὺ καὶ

P. 173

κυνὸς φωνὴν ἱεῖς will be intelligible if divided between two persons: A. βαὺ βαὺ! B. καὶ κυνὸς φωνὴν ἱεῖς; *etiam caninam uocem edis?* (ἱῆς or ἱεῖς, see Cobet *V. L.* 221).

ὡς as e.g. *Ephippus* 15. 10 ὡς μικρολόγος εἶ.—σκατοφάγος is combined with τραχύς, αὐθέκαστος on P. 159 v. 205, with πικρός in *frag.* 825.

Frag. 270 ἐπεπτώκειμεν in Bekk. *Anecd.* 97. 2 is the usual error for ἐπεπώκειμεν. Cobet *N. L.* 401.

Frag. 473: read

οὐ πάνυ τι γηράσκουσιν αἱ τέχναι καλῶς,

ἂν μὴ λάβωσι προστάτην ἀφιλάργυρον

'unless they find a liberal patron'. φιλάργυρον MSS., an error of a not infrequent kind, e.g. Antiphanes 16 (ἀ)ξυνακόλουθος, Proclus *hymn.* 3. 6 (ἀ)δαισιθέων.

Lucillius *Anth. Pal.* xi. 210:

"Ἀνθρακα καὶ δάφνην παραβύεται ὁ στρατιώτης

Αὔλος, ἀποσφίγγας μήλινα λωμάτια.

φρίσσει καὶ τὸ μάτην ἴδιον ξίφος· ἦν δέ ποτ' εἶπης

"ἔρχοντ'", ἐξαπίνης ὑπτίος ἐκτέταται.

κτέ. The first couplet, though so strangely phrased, I take to mean 'Aulus the soldier stuffs his ears against the crackling of cinders and of laurel in the fire with the fringe of his military cloak': schol. *ψοφοδεῆς στρατιώτης, μηδὲ ψόφον τῆς δάφνης φέρειν δυνάμενος, ὅταν ἀνθρακιᾷ τὰ φύλλα αὐτῆς ἐπιτεθῇ. παραβαίνεται (sic) οὖν ὁ Αὔλος, ἵνα μὴ ἀκούσῃ τὸν ψόφον*. Considering that many epigrams in the Anthology are derived from Comedy, and that the ἀλαζὼν στρατιώτης was a character belonging to the later Comic stage, I should be surprised if this variety were not the *Ψοφοδεῆς* of Menander.



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